WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF, THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. IV.—No. 39.] Edited by THOMAS HASTINGS—Printed by HASTINGS & TRACY—No. 40, Genesee-St. Utica, N. Y.—TUESDAY, SEPTEMBER 25, 1827. [No. 169.

Communication.

For the Western Recorder.

DUTIES OF CLERGYMEN.—*No. XVIII.*

WE, YOU, THEY AND CO.

MR. EDITOR—There is an old anecdote of Diogenes, which may be cited as applicable to the discussion before us. That ancient philosopher, after having observed for some time the unsuccessful efforts of an archer who was ostensibly shooting at the mark, got up at length, and seated himself close by the side of the target. When asked why he did this, his reply was—"I am afraid if I sit any where else, that man will shoot me." Many a sinner, and many a lukewarm professor too, if I mistake not, has been known to go to church on similar principles. It is an acknowledged crime to violate the Sabbath; and if such persons were to shut themselves up at home for the purpose of keeping it, their reflections would chance to become personal; conscience might incline to perform some of its unwelcome offices; and at any rate, while they were out of church, they would evidently belong to that abstract class of beings—mankind in general—who are so much exposed to the random shafts of the preacher. Knowing this, though not exactly apprehending the nature of their own motives, they flee to church as the safest place which can be found; and wherever the indirect style of preaching prevails, they will sit close to the speaker's *target*, Sabbath after Sabbath, and year after year, and admire in perfect security the fortuitous flight of the arrows of gospel truth. The preacher uses his bow most manfully. The arrows fly thick around for a half hour together.—They are swift, and they are many; they pass in every direction *but one*, and would undoubtedly prove sharp in the heart of the king's more distant enemies, if they could reach them. All this while, however, the sitters at the target remain unwounded, admiring the skill and prowess of the archer; and if told towards the close of the exercises, that the arrows had been intended for them, or if two or three are then thrown among them, as if by way of experiment, to illustrate what might have been done, they will yet have had ample time to prepare their shields for the momentary period of defence.

What should we think of such a kind of archer, whose business, analogous to that of the preacher's, should be to inflict wounds on the individuals before him, that had been sent there by the king's commandment for the special purpose? We should not dream of saying that the archer had an unpractised hand. We should say that he was striving with all possible ingenuity to evade the king's orders. If we hated the king, we might commend the supposed humanity of the archer. But if the king was good, and if the wounds he was disposed to inflict were quite indispensable to the healing of those who were labouring under the influence of a deadly malady, we should deprecate the conduct of the archer, and hold him up as in reality a hater of his species, and a rebel against his sovereign. The most favourable opinion that could possibly be formed respecting him would be, that he had altogether mistaken the king's orders; and was quite ignorant of the nature of the malady under which the invalids were labouring.

But to drop the comparison. Every one knows that men who are guilty, naturally shun the goadings of a personal address, by bringing into view the faults of others.—This they will often do, when addressed in the most pointed manner. It is a habit that grows with their growth, and strengthens with their strength. The habit is universal, and it has all the tenacity of instinct.—The first man of our race, when personally addressed by the Sovereign of the universe, would not contemplate his own sin, until he had first spoken of the sin of his companion. The latter also manifested the same disposition, by immediately criminating the serpent that had beguiled her. There seems to be every where a latent persuasion that the circumstance of numbers on the side of the offender necessarily lessens the heinousness of the offence. Their strong delusion must be broken; for until people are willing to examine themselves in earnest, there is no hope in their case. Nor is this self-deluding habit peculiar to the impenitent. The strength of it is somewhat broken in the Christian; but it is far from being eradicated.

Now observe with what wonderful facility the indirect sermoniser accommodates himself to this pernicious habit of his hearers. Suppose his text to be—"Awake to righteousness." He commences by telling his hearers in detail what righteousness is, although they already possess the required information. He next tells them that the whole world are asleep to the subject; and lays the scene of illustration at a distance, so that the minds of his hearers are necessarily carried abroad into fields of vice, dissipation, amusement or labour, to observe how the rest of their species are slumbering. Lastly, he relinquishes his THEYS, and comes into the house with his "WE, *my brethren*," in such a manner as to embrace every class of his hearers in the same identical description, and to show that even the speaker, whose business it is to awaken others, is himself asleep. The sleepers around him sleep on. They see distinctly that their own case is not singular. They live in a sleepy world. Christians and christian ministers and unbelievers—all are asleep. Numbers are on their side, and they are comparatively safe.

How different is the course of the direct sermoniser. To commence just where the other had ended; he would begin with an "Awake, THOU *sleeper*." He would not so much as hint that the rest of the world are sleeping, or tell of being asleep himself.—He would show himself to be wide awake. He would immediately assail the consciences of those around him, and bring the realities of eternity directly to bear upon them.

But again. Suppose the indirect sermoniser has taken for his text some one of the commandments of the decalogue. He begins by showing, perhaps, in a long didactic preamble, what every one readily admits, that God has a perfect right to make laws that shall be binding on his creatures. In the next place, he shows, that God has actually done so in numberless instances, and brings the text, among other passages, in proof of the assertion. In the third place, he shows that all of God's commandments are based on the same fundamental principle of holiness, and that in a certain sense they are all transcripts of his moral attributes. In the fourth place, he shows the nature, the length and breadth of the individual command contained in the text. This done, all in the plainest didactic, with the WES, the YOUS, the THEYS, and their *personal*, *relative* and *adjective* associates, so marshalled, as to permit each person to look uniformly away from himself during the discussion; the preacher is then ready to show by inference what the consciences of the hearers had testified to at the commencement, that "the whole world lieth in wickedness," and that as himself and his hearers are a part of it, they must of course *come in for a share* of the general condemnation. By this time, however, the hearers become fatigued with a half hour's discussion of things previously understood; and if the preacher then begins to *particularise*, saying, "*Brethren*, this subject conveys a lesson to US"—"*Brethren* of this *church and congregation*, WE must no longer follow the example *of the world around us*, in this, that, or the other thing;" he will speak to little purpose, and convey to his impenitent auditory nothing which is particularly new or interesting; and though his half hour's address may have been written in a chaste and beautiful style, and have contained truths of immense import, the thoughts will yet be found to glide off from the mind of the multitude, like pleasant fictions, or familiar details of authentic history.

The preacher of an opposite character will manage in a far different manner.—Taking it for granted that the laws of God have already been made known; that the claims of the lawgiver have been plainly asserted, and that his laws have an acknowledged reference to his character; these topics will be bro't into view only for the purpose of inducing conviction and obedience. The preacher will come before his hearers, not to treat them as judges who are to convict the world around them of delinquency, but to have them examined as before a criminal court—to have their identical actions scrutinised, and their bosoms as it were laid open to solemn inspection, in the presence of the great Searcher of hearts.

I might add to these illustrations, Mr. Editor; but it is easy to see from the foregoing, that a preacher may without the least difficulty keep up the appearance of sound doctrine, without really preaching it; that he may be perpetually dwelling both upon the doctrines and the duties of the gospel, without doing any thing in the way of instrumentality towards enforcing their observance. And more than this; he may continue to write and preach in this manner his whole life time, without witnessing any favourable result of his labour; and may all that time be using the most direct means of stupifying his hearers. And there is one thing more that he may do; in this very manner, he may virtually betray the cause of his Master, and stain his garments with the blood of souls. I repeat it, Mr. Editor: The gospel ambassador, who is continually identifying himself with his hearers of every description, and virtually calling upon them to sit in judgment upon the conduct of others, instead of bringing his accusations directly into their own bosoms, and pressing upon them in good earnest an acceptance of the terms of reconciliation—such an ambassador in such a day as this, when knowledge has so greatly increased, and when error on the one hand rages with increasing virulence, and on the other insinuates itself into every thing, like a poisonous vapour—such a preacher, in such circumstances, must, for ought I can see, be justly considered as betraying the cause of his Master, and staining his garments with the blood of souls. He has been commanded to cry aloud—to spare not—to warn the people, whether they will hear, or whether they will forbear. But he would be too *modest* to do this—too discreet to encounter the offence of the cross—or so wise, perhaps, as to fancy that this offence has finally ceased. He lets down his standard of christian faithfulness, therefore, to the level of the lowest subteacher in a Sabbath school, and leaves the rest to the ravages of the adversary.

Your's, &c. BILDAD, THE SHUHITE.

From the Connecticut Observer.

REASONS FOR NOT EMBRACING THE DOCTRINE OF UNIVERSAL SALVATION, IN A SERIES OF LETTERS TO A FRIEND.

LETTER IX.

DEAR SIR—In pursuing the subject before us, I have felt no small embarrassment from the fact, that Universalists possess no *uniform character*. They are restorationists, destructionists, strict universalists, or fatalists, as will best serve their purpose; which is, *at any rate*, to get rid of the doctrine of endless punishment. And the methods by which they defend their various systems are as various and contradictory as the systems themselves. Some rely upon the atonement of Christ, as securing the salvation of all men. Others, denying the atonement, rely upon the goodness of God. Others, asserting that all men are punished in this life according to their deserts, seem to rely on the justice of God. Others again, build their hope of future happiness on the ground of fatalism. Rather than admit the future punishment of sin, they deny the evil or ill desert of sin. "All things (they say) happen by irresistible necessity; and therefore, those actions, denominated sin, are really worthy of no punishment; and, of course, all men will be happy."

Now, to follow these errorists through all their shifts and windings, is a task I shall not attempt. It would be as unprofitable as it would be useless. I shall only notice some of their more plausible and popular arguments, and if these can be shewn to be unsound, you will not, I trust, place much reliance upon those that are more subtle and evanescent.

1. No argument is more frequently urged by Universalists, or relied upon with greater confidence, than that derived from the goodness of God. They assert that the doctrine of future punishment is totally inconsistent with this attribute of the Deity. Now it is admitted, on all hands, that God is a being of infinite goodness. His natural and moral perfections render it certain that he will govern the universe in such a manner as will, on the whole, secure the greatest possible sum of happiness. But what does this prove? That no evil, natural or moral, can exist under the government of God; that all the subjects of his empire must be holy and happy. Look at facts.—Has not sin existed on earth for six thousand years, and multiplied sorrow and pain and death to an almost inconceivable extent? Is all this consistent with the goodness of God? No Universalist, I suppose, will deny that it is. How then does he know that misery in the future world is not inconsistent with the same goodness? Guilty men in the present life endure a great amount of suffering; why then may they not endure the same in the life to come? Is it said that temporal misery may be so overruled as to promote the *good* of God's creation, on the whole? And why may not eternal misery? Let Universalists tell how the present sin and sufferings of men are consistent with the benevolence of God, and I pledge myself to tell how eternal misery in the future world is consistent with the same benevolence. There is the same difficulty in the one case as in the other. All that the goodness of God demands is, that he govern in a such a manner as will secure the greatest amount of good in the universe. That great temporal sufferings are consistent with this, is proved by facts; and who but God is competent to decide that eternal sufferings are not? Is it said that such sufferings, inflicted as a punishment for sin, are *unjust?* I ask again, who among the sons of men is qualified to decide this matter? Does any one know enough of God and his government to determine what laws he ought to enact, and what sanctions append to them? Can you see any injustice in God's leaving creatures, who have voluntarily rebelled against him, to continue in sin for ever; and if they continue to sin for ever, may not God justly punish them for ever? After all, I desire to feel, and to have you feel, that the only legitimate source of evidence on this subject, is the word of God. Human reason is wholly incompetent to judge in the high concerns of God's government. Our only business on subjects of this kind, is to hear what God says. And if we find it difficult to comprehend the reason of his conduct, we should realise that the thoughts and ways of Jehovah are infinitely above those of short-sighted mortals. The man who, in the face of revelation, boldly pronounces the doctrine of future punishment unjust and inconsistent with the divine goodness, does what proves him guilty of extreme folly and of the most arrogant presumption. The fact and the duration of future punishment are purely matters of revelation. God has spoken explicitly respecting them; and it is our concern, under a deep conviction of our own incapacity to decide in questions of this kind, to hear and believe what God has said. One thing is plain. The goodness of God does not require him to confound all distinctions between virtue and vice, and to treat the righteous and the wicked alike. If he is a holy being, he must regard his creatures according to their moral characters—rewarding the good and punishing the bad; and since such retribution does not take place in this world, does it not result from the very perfection of God, that he must in a future world vindicate his character as a righteous moral governor, by dispensing rewards and punishments according to the respective deserts of his subjects? I will dismiss this topic with proposing a single question, which, before you embark for eternity in the ark of universalism, I hope you will very seriously consider. Does the goodness of God any more prove the *future* holiness and happiness of all men, than it proves their *present* holiness or happiness?

2. With a view to disprove the doctrine of future punishment, Universalists are very fond of appealing to the sympathies of our nature, especially to parental feelings. "What man," it is asked, "of common sensibility, could endure to see a fellow man tormented in the fire or on the rack for one year or one month? What parent could take his own child and cast him into a glowing oven, or confine him in a gloomy dungeon for life? But has not God as much goodness as man, or as much kindness as an earthly parent? How then can it be supposed that he will cast any of his children into the lake of fire, and confine them there for ever?" This is a very favourite argument with Universalists, & one which with young and unthinking minds, they use with very great effect. But in reply, it may be asked, what parent would drown his children in the water or consume them in the fire? What parent would break their bones, or mangle their flesh, or send upon them sickness, and pain and death? And yet God, the great parent of men, brings all these things upon them in the course of his providence. Has he not then less kindness and love than earthly parents? This would certainly follow, according to the reasoning of Universalists.

On this principle, Noah would not have expected the deluge, though warned by God of its approach, and commanded to prepare for it. Are not all these human beings the children of God—the objects of his care and love; and can it be imagined that he entertains the purpose of destroying them? Who of all these parents would indulge so severe and cruel a design; and is not God, the parent of all, kinder than they? So Noah would have reasoned, had he been a Universalist; and so, doubtless, the antediluvians did reason when warned by that preacher of righteousness of the threatened judgment. But they believed him not, and so were destroyed by the flood.

Reasoning on this principle, Lot would not have believed the message of the angels sent to announce the destruction of Sodom and the cities of the plain. Is not God the parent of all these inhabitants of Sodom; and is it possible that he should destroy them by fire, enraged with brimstone? What parent would be so cruel as to do this? True, these celestial messengers have declared it to be the purpose of God to destroy this place with fire from heaven. But their language cannot be understood in its literal import. It must have a figurative meaning, and denote only some merciful chastisement, some discipline of a kind parent, by which the good of these erring children is to be promoted.

So Lot would have reasoned, had he been a Universalist; and so did reason the inhabitants of Sodom. But the fire descended, notwithstanding, and destroyed them all. You see then how absurd is the argument for universalism, derived from the sympathies of our nature. And yet it is one of the most popular, and with many, one of the most convincing arguments employed in support of that system.

3. It is said that men receive in this world all the punishment they deserve; and therefore cannot be justly punished in the world to come. This is contrary to scripture, false in fact; and if true, it proves universalism to be false.

1. It is contrary to scripture. The general course of Providence is accurately described in the words of our Saviour. He maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Solomon affirms that as a general rule, God treats the righteous and the wicked alike in this life. All things, he says, come alike to all; there is one event to the righteous and to the wicked. There is a vanity done upon the earth; that there be just men unto whom it happeneth according to the work of the wicked; again, there be wicked men to whom it happeneth according to the work of the righteous. The Psalmist speaks of the wicked in his day, as being prosperous, as having no bands in their death; as not being plagued like other men, and as having more than heart could wish. And Jeremiah asks—Wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal very treacherously?

2. To say that wicked men are punished in the present life, is false in fact. This is proved by every man's observation. Admit, if you please, that the grosser sensualities and crimes are usually followed by something like a speedy retribution; what punishment, let me ask, do they endure who forget and contemn God—who are unjust, cruel, avaricious, proud, oppressive, tyrannical? Do you say, remorse of conscience? Some men have no conscience; or if they have, it is seared as with a hot iron, so as to be past feeling. What conscience has a West-Indian pirate, or an Algerine corsair; or what remorse do they feel in perpetrating their murders and villanies? Not half so much as a tender-hearted Christian feels for neglecting secret or family prayer; or for indulging a worldly, unwatchful spirit, for a single day. The truth is, the more wicked a man is, and the longer he lives in sin, the less he suffers from remorse of conscience; so that if this be the appointed punishment of sin, the most desperately wicked feel the least of it. But,

3. If men are punished in the present life according to their deserts, then universalism is false. This asserts that all men are saved. Saved from what? From nothing, if they endure the full penalty of the law. It is absurd to talk of men as experiencing salvation, after they have received all the punishment due for their offences, and have thereby fully satisfied the demands of divine justice. *Full punishment* and *free salvation* are totally inconsistent with each other.—Which then will the Universalist assert? If he says that all are now punished according to their deserts, then none are saved. If he says, all are freely saved, then none are punished as they deserve; and if not punished in this life, they may justly be in the life to come.

I am aware of the quibble of Universalists respecting the meaning of the term salvation. They would have us understand that salvation means only deliverance from the *power*, not from the *curse* of sin. According to them, there is no forgiveness with God. Every man who sins is punished to the full extent of his guilt; and if he is saved, it is not from the penalty of the law, which takes its course with every offender, but from the dominion of a sinful temper or a depraved heart. But what says the bible? Does that explain salvation to mean, *simply*, deliverance from the power of sin? Is all that it says of justification, of forgiveness, of pardon, of remission of sin, without meaning? Do the scriptures, after all that has been said and sung on the heavenly theme, give us no idea of a pardoning, forgiving, justifying God? I forbear to give a formal definition of these terms. I feel that it would be insulting your understanding. Their true meaning is understood by every child who is capable of reading his bible. Forgiveness is remission of penalty; pardon is deliverance of the guilty from the due punishment of their sins; and to explain these terms, as do the Universalists, to denote only freedom from the power of sin, furnishes a notable example of the facility with which they wrest scripture, and pervert the plainest words of the language.

4. The proper meaning of the term gospel, is glad tidings; and it is said to be glad tidings *to all* men. But if only a part are to enjoy its benefits, how is it glad tidings to all? It can certainly be no favour, no matter of joy to them that are lost. Such is the argument which Universalists derive from the nature of the gospel. In reply, I would ask, is it necessary to impart value to a favour freely offered, that it be actually accepted? Did the man in the parable, who made a splendid feast, and bade many, manifest no kindness to those who rejected his invitation? Suppose a hundred criminals, under sentence of death, and waiting in prison the day of execution; would it be no favour to them, if the chief magistrate should order the doors of their prison to be set open, and a full pardon to be offered them, on condition of their confessing their guilt, and promising amendment, unless *all* should accept his offer? Would not the tender of deliverance be in itself glad tidings, even should they all reject the proffered mercy and die in their prison? I am not to be met here with the thread-bare slang of Universalism, respecting election and decrees, as confining men in their sins, and making it physically impossible for them to escape. Whatever may be true respecting the doctrines expressed in those terms, one thing is plain; the bible does not so teach them, nor does any intelligent Calvinist so hold them, as to destroy the free agency of man, or the sincerity of God in the offers of his mercy. The invitations of the gospel are free, made sincerely to all, and all who will may accept them. This I know is, by Universalists, charged as an inconsistency upon calvinism; and they are for ever talking and writing and preaching about it, as though this were working out their salvation. No inconsistency can be shown. But I will not, in this place, argue the point with them. One thing is not to be disputed—the offers of mercy are sincerely made to lost men; who, as moral agents, are prevented by *no physical inability* from accepting them. And this is all that is necessary to render the gospel glad tidings. Whether its overtures of mercy are accepted or rejected does not in the least affect the nature and design of the gospel.

(*Remainder of No. IX. next week.*)

THE BIBLE.

The bible has never become obsolete. It describes men of other periods, and the description suits the present generation. Some parts of the bible describe men as they acted three and four thousand years ago; other parts as they conducted eighteen hundred years since; and it informs us how men will act down to the end of time. Now, sinners in the present day find a faithful description of their hearts, in the same bible. It proves, wherever there is a spirit of self-application, "a discerner of the thoughts and intents of the heart." We have sometimes seen persons greatly astonished to find, all at once, that they had in their house a neglected book, that could tell them all the secrets of their hearts. And this fact has not unfrequently persuaded them that the bible was written by the finger of God.

Religious Intelligence.

From the Christian Mirror.

LONDON MISSIONARY SOCIETY.

East Indies.—Messrs. Tyerman and Bennet write from Calcutta—"By the concurrent testimony of all ranks and parties, the change for the better in India, within twenty or twenty-five years, has been surprisingly great, as it respects the manners and practices of both the natives and Europeans. Worldly, irreligious persons acknowledge the change, and confess that it has been a good thing to have such an increase of clergymen and churches in different parts of Bengal. This amelioration is acknowledged by many to have resulted from the Divine Providence having disposed Christians to send so many pious and devoted missionaries, of different protestant denominations, who bear a steady, faithful, and scriptural tetimony against vice and ignorance, and in favour of truth and piety. The degree of union, and the disposition to co-operate in works of piety and benevolence, which exists in these parts, has very much strengthened the hands of all christian parties, and increased the friends of each. In the large, populous and splendid city of Calcutta, business and labours of every kind are pursued on the Sabbath, by people generally, the same as on any other day; but there is a remnant otherwise employed. There is a company of faithful and excellent ministers, to preach the gospel and administer the ordinances of religion from Sabbath to Sabbath, and on several evenings of the week besides. The places of religious worship, both in and out of the establishment, are respectfully attended, and have many serious members of their churches, and devout communicants."

Patna.—The entire population of this city, amounting to 250,000 souls, are entirely uncared for by Christians of any denomination, except that as Messrs. T. and B. understood accidentally, a baptist native Christian had gone to see them. Morning, evening, and noon, were seen countless multitudes performing their oblations and devotions in the *sacred* river; and under almost every green tree, they had some idolatrous object of worship.

South Seas.—Huahine.—Mr. Barff writes, under date of Nov. 1, 1826: "Services for the public instruction of the people continue as usual, twice every Lord's day, and on Wednesday evenings. The congregation consists of from 1200 to 1400, whose regular attendance we have beheld with pleasure, and trust that many have not listened in vain. The church continues to receive additions from among the baptised, whose walk is consistent with the scriptures. 43 have been received the last year, making the number in the church, at present, 375. Others are under instruction, with a particular view to communion."

Happy Deaths.—Mr. Barff mentions one young man, named Teivoiva, who had feared the Lord from his early days. His conduct was always consistent with the gospel, to which and its Author he manifested a remarkable attachment. During a long illness, secret meditation on the love of God was his supreme delight. He died calmly, committing his soul to God, who gave it.

Paea was another most pleasing monument of divine grace. He was an aged man, a church member, and always ready to every good work. The morning he died, Mr. B. was sent for quite unexpectedly, to whom Paea observed that he was ready, and just upon the point of death. With a countenance peculiarly pleasing, and eyes directed towards heaven, he prayed—"May the name of Jehovah be praised from the rising to the setting sun; who hath looked upon us in mercy, and sent his Beloved to save us from our sins and God's anger. Have mercy on me and save me, for Christ's sake. Amen." He was asked, "Upon whom are your hopes fixed for acceptance with God?" He replied, "Upon Jesus, who died for me;" and added, "I count not my life dear to me, so that I might finish my course with joy!" His speech was then interrupted, and he died almost instantly; giving a striking testimony that his end was peace.

Besides the meetings already mentioned, there are others on Tuesday and Friday evenings, for appropriate instruction to particular classes. Every morning the adults and children are assembled, to receive instruction in reading, writing, and arithmetic. Of the former, the greater part are able to read the scriptures, and to write a tolerable hand. The adult schools contain nearly all the inhabitants who are grown to years of maturity; the children's schools upwards of 300. The natives make rapid improvement in civilization. They erect houses and cultivate vegetables, with which they supply ships that touch at the island. A new chapel, 115 by 59 feet, was just completed when Mr. B. wrote. 300 copies of an elementary book, a native report, and a new edition of their laws, besides portions of scripture, were printed during the year.

From the Family Visitor.

LIGHT DAWNING IN AFRICA.

Extract of a letter from the Rev. Lott Cary, coloured missionary at Liberia, dated Monrovia, June, 1827.

"From the signs of the times, I should, and I think you would infer, that the great Author of salvation is about to carry on a great work among the heathen on this part of the coast of Africa. The native man John, I baptised some since, (which I informed you of), I have been making efforts to get to remove down to Monrovia for about eighteen months. He informed me some time in the year past, that he had never paid for his wife, and therefore her parents would not consent for him to remove her until he had paid for her. He had also two small children. I sent him up to ascertain what her parents demand for his wife and children. He returned in a few weeks, and informed me that they asked thirty bars, (equal to $22,50), which I gave him, and he went up and paid for them; but would not remove them at that time on account of the rains which had then set in. I had just concluded, before I received the following communication, that it might not be the will of God, that he should remove from Cape-Mount. My wish was to remove him from the persecuting storm of the natives among whom he lived; but it is often the pleasure of our heavenly Father, that his children should be persecuted. The following is a note which I received from him last week:—

"BIG-TOWN, *Monday.*

"Sir, I take this opportunity of writing to you, to tell you what the Lord is doing for us. I want to come and see you. There is another young man that wants to be baptised; and if you are willing, I will fetch him to the Cape as soon as my ivory comes. If you please, send me a little tobacco. Your brother in the Lord.

"JOHN BAPTIST."

"The above is a true copy. This information was confirmed by a brother belonging to our church, who arrived here last night direct from Big-Town. He reached there before he heard any of the circumstances, and to his astonishment was saluted by this young man, whose conduct and conversation satisfied his mind that he was experimentally acquainted with the Lord Jesus Christ; and it is still more strange to tell, that though this change has not taken place more than six weeks, since that time he has learnt to read the New Testament middling intelligibly, which he appeared to glory in very much. One of brother John Baptist's boys was down upon last Saturday, a native lad of about eighteen or nineteen years of age; and I enquired particularly after this young man by the name of George, and he told me that "George does find God now;" and I asked him who learned George how to find God; and he said that "John learned him." I asked him why *he* did not get John to learn him? He said he had no book. I therefore gave him a book. I am also informed that this conversion has produced a general seriousness among the inhabitants of Big-Town, which I suppose to be a population of at least six hundred. So altogether, you will perceive that our baptised heathen brother, through the grace of God, has entered on a work, which will result, I trust, in the reformation and salvation of a number of that tribe. The young man George, previous to this, had fallen into the error of a plurality of wives; but he has found from reading that one is lawful for him and no more; he therefore has determined to put away one. He is, I suppose, twenty-four or five years old. Brother Nelson (the brother just returned from Big-Town) informs me that he goes from house to house through the neighborhood, reading and praying and exhorting the people to repent and turn to God, and have faith in Jesus Christ. He will, however, I expect, be down in a few days. I shall then be able to write you more fully on the subject.

"Grand Cape-Mount, you will perceive, is not only a ripe field for missionary labours, but will, I think, be ripe for the planting of a church before long.

"*June 11th*, 1827.—On yesterday week, being our monthly meeting, I baptised one young man, and after preaching in the afternoon, we had the happiness to break bread together in the house of the Lord."

From the Recorder & Telegraph.

ABSTRACTS OF INTELLIGENCE.

From English Magazines, for August.

London Missionary Society.—An auxiliary to this society was formed in Edinburgh, June 26. Rev. H. Townley, from India, and Rev. Dr. Philip, from South-Africa, attended as a deputation from the parent institution. Rev. Dr. Marshman, from Serampore, and Rev. Dr. Patterson, from Russia, were also present. Sermons were preached on the Sabbaths before and after the meeting, and upwards of $1100 collected.

Liberality.—The friends of missions in Manchester have lately contributed $10,343 to the funds of the London Missionary Society. More than $4600 was subscribed in one evening at a public meeting, after the usual collections had been made, in consequence of a statement that the society was embarrassed. The meeting was held till midnight, the people emulating each other in giving, and listening to speeches.

Oppression.—A clergyman in England, who is also a magistrate, has recently threatened several poor families for sending their children to a Sabbath school at a neighbouring calvinist chapel. He says if they do not immediately withdraw them, and send them to the parochial school, they shall have no parish assistance, in case they or their families should need it. This cannot be a *legal* threat, even in England.

Slave Conversion Society.—This society maintains chaplains and schools in the West Indies, under the sanction of the bishops there. Four have been added the year past to the three branch associations previously existing. The society now has establishments in St. Thomas, in the east, in the diocese of Jamaica, and in Barbadoes, St. Kitt's, Nevis, Antigua, Grenada, and St. Vincent's, in the diocese of Barbadoes and the Windward islands. The society is liberally supported at the islands, but not at home. The late Bishop of Durham left it a legacy of $4444.

London Missionary Society.—There was an excess of expenditure over receipts, last year, amounting to more than 10,000 pounds. A subscription has been opened to supply the deficiency, which already amounts to 3550 pounds, including the receipts at Manchester above named.

The Bishop of Calcutta, with his lady and prrt of his family, sailed on the 15th of July, for the Cape and Calcutta. He succeeds the lamented Heber.

Church Missionary Society.—Mrs. Rowe, of Dijah, is returning to England, to bring her own three children, and four other children of missionaries, on account of their health. One of them is the eldest child of Mr. and Mrs. Selkirk, of Ceylon, who arrived there in July, 1826. The Rev. W. K. Betts has returned to England from Sierra-Leone, for the recovery of his health. It was much improved by the voyage. Rev. Thomas Davey and his wife have returned to the same settlement, after a visit at home. Rev. W. Yate, and Mr. and Mrs. Baker, set sail July 22d, for New-South-Wales, on their way to New-Zealand. By the grant of government, they were accommodated on board a convict ship.

Mr. Frederic Gatesman has died at Sierra-Leone, where he arrived only in November, 1826. His widow has returned to England. Mr. Schlienz arrived at Malta, April 26. Mr. Ward, of Ceylon, with his wife and two children, had taken a voyage to Bombay for their health; and were about returning, all having received much benefit except Mr. W. Rev. Joseph Knight, of Nellore, had a tedious journey of three months over-land to Bombay, last season. He returned in January last, with Mrs. K. having married the widow of the late Mr. Nichols, of the American mission.

THE CHEROKEES.

Extract of a letter to the editor of the Vermont Chronicle, from the Rev. Sam'l A. Worcester, missionary to the Cherokees, dated Brainerd, Cherokee Nation, August 9, 1827.

"You may have seen notices of the fact, that the Cherokees have lately been engaged in the work of framing a constitution for their government. The convention appointed for that purpose met on the fourth of July, and have completed a constitution, which is to come in force after the meeting of the next annual council in October. I was at the place two or three times while they were in session, but heard very little of their constitution. From the specimens which I did hear, I should presume the work would do much honour to a nation which has so recently begun to frame political institutions.—It is written in English only; but is to be translated into Cherokee, and printed in both languages, whenever their press is in operation, which will probably be within a short time.—The printing house is finishing, and the press, with Cherokee and English types, is probably nearly ready for shipping at Boston. A printer is not yet engaged as far as I know, but ample provision is made for the purpose, and there is good reason to hope, that soon after the press arrives, it will be in operation. The laws of the nation, as they were previously to the last annual council, are in print in English, and have been translated into Cherokee, for the purpose of being printed in that language also.

"I had supposed that the design of publishing a newspaper was more extensively known to the public, than it appears to have been from a brief notice of it which I have recently seen in the public prints. It is an object which they have had for some time in contemplation, and which it is to be hoped they will not fail to carry into effect. If so, the columns of the paper, will be filled, doubtless, partly with English and partly with Cherokee print.

"The missionaries, and at least the religious part of the people, are rejoicing in the anticipation of soon seeing portions of the word of God, hymns, &c. circulating among the people, printed in a language which they can understand, and in a character which very many of them can already read. Hymns in the Cherokee language are much sung, and many will be glad to be saved the trouble of writing hymn books, by being able to procure them in print.

"The English language is spoken by many in the nation, and the knowledge of it is rapidly gaining ground. Some speak the Cherokee but imperfectly, the English being their common language, though they understand the Cherokee when it is spoken."

Edinburgh Bible Society.—The receipts of the Edinburgh Bible Society, during the year ending July 9, 1827, amounted to £3229; being £925 more than those of the previous year. Although the offence which occasioned its separation from the British and Foreign Bible Society is removed, viz. the circulation of the Apocrypha by that institution in connexion with the canonical books, it manifests no intention of resuming its former relation as an auxiliary.—The ground taken by Irving, at the anniversary in London, is the ground of this society, viz. to require the committee of the national institution to *acknowledge they were wrong* in the course they pursued, with expressions of "regret for their misconduct." We are happy to say, however, that individual minds of a more generous mould are to be found in the Scottish capital, and that a committee has recently been formed there, for the purpose of corresponding and co-operating with the National Institution.—*N. Y. Observer.*

British & Foreign Bible Society.—The number of languages in which the holy scriptures have been published by this society, or through its instrumentality, is now *one hundred and forty-seven;* in *fifty-six* of which they had never been printed before. The total amount of issues in the British isles, is 4,303,395 copies; and in other countries, sufficient to raise the number to *more than five millions.* The total amount of expenditures in carrying forward the various purposes of the society, is *six millions three hundred and twenty-two thousand five hundred and sixty dollars.* Yet after all these efforts, it is stated that the demand upon its services is rather increased than diminished.—*ib.*

Philadelphia.—The *proportion* of inhabitants of this city who do not attend worship, is frightful, and *increasing.* The manufacturing emigrants bring with them some sense of religion. There is nothing here to cherish it. They will not sit in a place of worship as paupers; and during the first year of their residence, many of them really have enough to do to live. Nor, with the clothes they possess, are they willing to appear among others so differently dressed. If any one will, once or twice, collect a society for religious purposes among the suburban poor, he will possibly meet with what occurred to the writer: Of about fifteen persons thus assembled, five had been, within two years, presbyterian communicants in Europe.—*Philadelphian.*

Origin of Nassau-Hall Bible Society.—One morning as the tutor opened the bible at public prayers, he found a pack of cards, carefully inserted in a cavity cut through the leaves of the book. During the day, while meditating on the disgraceful deed, he formed the plan of organising a bible society in the college. A paper was immediately circulated, and the students, as if willing to wipe away the foul stain brought upon their characters, subscribed liberally towards the object. Before the close of the day, there were forty signers, and the society was regularly organised the same week. The guilty individual, after being detected, begged with tears in his eyes, the permission of contributing to the funds of the society. The institution which had its origin in such a foolish circumstance, has already circulated thousands of the holy bible, and is now foremost to adopt a resolution which shall cause light to shine on many a dark habitation, and which will carry joy to the bosom of many a wandering and bewildered child of Adam.—*S. S. Journal.*

United Brethren.—At a public meeting in London, in the month of July last, it was stated that the United Brethren employ, in different parts of the world, no less than 185 missionaries, and number, at their various stations, 41,000 converts.

The Work goes on.—We learn from the Albany Christian Register, that the Jefferson County Bible Society have passed a resolution, that before the close of 1829, every family within their limits shall be supplied with the word of God. At the date of the last census, 1388 families were destitute. This is at least the sixth or seventh county society in the state, which have adopted the same resolution.—*N. Y. Obs.*

Yale Theological Seminary.—On the 30th of August, eleven young gentlemen, members of the Theological Seminary in this city, were examined by the Eastern Association of New-Haven county, and licensed to preach the gospel, viz. Hiram P. Arms, A. B., Jason Atwater, A. B., Milton Badger, A. M., Xenophon Betts, Stiles Hawley, Sylvester Hovey, A.M., Sanford Lawton, A. B., Zachariah Mead, A. B., Stephen Topliff, A. B., Martyn Tupper, A. B., Asher H. Winslow, A. B.—*N. Haven Jour.*

Missionaries.—The Vermont Chronicle gives notice, that Messrs. E. W. Clark and J. S. Green, of the seminary at Andover, will be ordained at Brandon, Vt. Oct. 3, as foreign missionaries, expecting to sail for the Sandwich islands early in November.

Lowell Mason, Esq. who recently removed to Boston from Savannah, Geo. has been elected President of the Handel and Haydn Society. He is the compiler of their collection of sacred music, and of some pieces is the author.

The Columbian Star informs, that Rev. Daniel H. Barnes, of New-York, has been elected President of the Columbian College, at Washington.

Rev. Gideon Blackburn, D.D. has accepted the presidency of Centre College, at Danville, Kentucky.

The receipts into the treasury of the American Colonization Society, from July 15th to August 15th, amounted to $1225 47.

Revivals.

We hardly know what to think as to the subject of revivals. Most of the papers which come to us on exchange are nearly silent; and those which pretend to speak, find very little to say. What can be the reason? Have editors lost their interest in the cause; or are they at length pursuing new maxims of discretion? There ought to be a uniform course pursued in relation to this subject. We admit that too much has sometimes been said; but while we should avoid all exaggeration and unseasonable details, on the one hand, we should be careful, on the other, to let it be known what the Lord is doing, and not strive to keep his glorious work out of view, for fear of the adversary. There is no hiding such a work from him or his emissaries, for any length of time; and an attempt to do so, would be prejudicial to the cause. Some persons, we fear, have false notions of modesty on this subject. They seem afraid to publish, lest they should be thought to boast or to be too assuming. Now if the work was their own, there might be some propriety in such management. But it is the Lord's; and all who are employed in it, as instruments, ought to render glory where it is due; and not act as if it were their own, and they were ashamed of it. We have no opinion of that kind of modesty which keeps silent, till a revival has given place to a declension. It looks to us rather like secret pride or unbelief. If there is a want of modesty any where, in relation to revival notices, it is when the latter have been deferred till a period of coldness and declension, so that the lukewarm narrator may speak in the past tense, of *having had* a revival. Short and discreet notices of existing revivals, are certainly better that long notices of those which are become extinct. Will not our editorial brethren look more closely to the merits of this subject?

We cannot think that the cause of revivals will be abandoned by the Lord of the vineyard. The signs of the times are too obvious to be mistaken. Yet why so much apathy and slothfulness among professors? Why such a portentous silence among those who should speak of the triumphs of Zion's King? Is the ark indeed arrested in its progress? Has the rash hand of some Uzza been put forth to stay it? And where are the churches which have been so lately favoured with dews from on high? Where are they! They "are rich, and have need of nothing." Comforting themselves with the remembrance of past blessings, and satisfied with having wrought for one brief period in the garden of the Lord, they are now sliding into the world, "cumbered about much serving," meditating about non-essentials, and contriving and calculating about measures and results and principles, as if their own wisdom was sufficient, and their own arm strong in the cause of the Lord. This wisdom must become foolishness—this strength weakness. There must be great heart-searching, and trembling, and turning to the Lord—great humility and self-abasement, before we shall again be prepared for the return of such a season as has recently been enjoyed. Why are the churches sleeping?

General Association of New-Hampshire.—This body met at Rindge, on the 4th inst. From statements made before the Association, it appears, says the New-Hampshire Observer, that in more than 40 towns within this state, there have been revivals during the year. More than 1000 have already united with the churches; and as many more are subjects of the work, who we may hope will soon be added. These revivals seem to be very intimately connected with christian fidelity among private members of churches. Sabbath schools, (many of the scholars and teachers of which are among the number); bible classes, which have greatly aided the work; (in one town, out of 34 who had been added to the church, 24 belonged to the bible class); days of fasting and prayer; prayer and inquiry meetings; these have been the visible means, beside the usual exercises on the Sabbath. In one town, out of 400 who regularly attend meeting, there were about 80 hopeful converts; while out of 1200 who neglect a regular attendance at meeting on the Sabbath, there were not more than five or six.

Revival in Plainfield.—We learn from Plainfield, Mass. that twenty individuals, who have for different periods been cherishing some hope that their hearts were renewed, but not sufficient to bring them forward as candidates for christian communion, are expecting to unite with the church on the ensuing Sabbath. Seventeen of the number are heads of families. The revival has now become pretty general through the town; and is marked with great stillness and deep searchings of heart. Opposition is unknown. The number thus far, who give evidence of conversion, not including the above, is between 30 and 50.—*N. Y. Obs.*

Woodstock, Conn.—We understand that a revival of religion began a few weeks since, in Rev. Mr. Backus' society, and is increasing. The present number who express the hope that they have passed from death unto life, is about thirty. At a suitable period, a more particular notice may be expected.—*Conn. Obs.*

South-Carolina.—Information respecting the state of religion in some parts of the interior, continues to be favorable. The church of Good Hope, Pendleton, from which we have received recent intelligence, exhibited early in the spring, more than ordinary attention to divine things. The communion season in May last was affectingly solemn. Seven were admitted to the communion of the church, and many others appeared to be under deep and pungent conviction. At a communion season held on the first Sabbath of August, twenty-three were added to the church. "It was," says our informant, "the most interesting day I ever saw."—*Char. Observer.*

Hebron, Alabama.—Sixteen members were added to the church, July 31, on a public profession of their faith in Christ; and many who did not come forward to the sealing ordinances of the Lord's house, were anxiously inquiring, what they should do to be saved.

WESTERN RECORDER.

UTICA: TUESDAY, SEPTEMBER 25, 1827.

Missionaries to the Sandwich Islands.—On Thursday last, at an evening lecture in the village of Clinton, *Gerrit P. Judd*, M. D. of Paris, was married to Miss *Laura Fish*, of the Clinton Female Seminary. Among the numbers present were Henry K. Stockton and wife, who, in company with Mr. and Mrs. Judd, are to leave in a few days for Boston, where they expect to embark for the Sandwich islands, about the first of November. Their place of destination is Honoruru, on the island of Oahu. Mr. Judd goes out as physician to the missionaries at the several stations, with the view of ultimately preaching the gospel. Mr. Stockton goes out to take charge of the printing establishment. The individuals now mentioned, are the four we formerly alluded to, as going from this part of the country, to the field of missionary labour. They leave this part of the country about the 15th of next month. An appeal to Christians, whose highest privilege it is to give in behalf of such an object, will not be in vain. Mr. Abijah Thomas, of this village, as one of the agents of the American Board, will receive such sums or articles of clothing, &c. as may be contributed towards the outfit of the missionaries.

Probably there is not at the present time a more interesting field on earth for missionary enterprise, than that of the Sandwich islands. Idolatry received its death-blow, just before the first missionaries arrived; and almost from the first moment of their landing, they have seen the pleasure of the Lord prospering in their hands. Conversions have taken place, not only among the lower ranks of the people, but among the chiefs and princes of the land. An effectual door of usefulness has been widely opened. The fields have already whitened for the harvest; and there is every motive and encouragement for the sending forth of labourers.

Oahu is the principal island among the group. It is "the seat of government, the residence of the king, and the abode of all the principal chiefs of the other islands." This circumstance gives additional importance to the Honoruru station, and at the same time adds to the expensiveness of the establishment. The village of Honoruru, where the king resides, contains, according to the Gazetteer, 550 (mud wall) houses, and between 5 and 6000 inhabitants, besides foreigners, of whom at times there are considerable numbers. An English consul and several merchants reside there, to transact business with the natives, and with the masters of vessels who stop at the island for supplies. Mr. Loomis and his wife, the latter of whom went out from Utica, and the former from Canandaigua, were located at this place; but their health failing, the charge of the printing establishment is now to devolve upon Mr. Stockton, who has also been a resident among us. Mrs. Bingham, also, whose husband is missionary at this station, went out from Canandaigua. Honoruru, then, has strong claims upon the prayers and the benefactions of the friends of missions in this portion of our American Israel.

The Bible & Sabbath Schools.—The St. Lawrence County Bible Society, we believe, furnished some time ago, every destitute family within their limits with a copy of the scriptures. Other counties followed in train. Oneida, the rich and liberal county of Oneida, attempted to do the same; but did not succeed. An effort of equal importance is now making in St. Lawrence, to supply the destitute Sabbath schools with the scriptures. Perhaps Oneida may be

provoked by this example, to make another attempt, with equal prospects of success! Mark the spirit which prevails in St. Lawrence. The Corresponding Secretary issues a circular, stating, that of 2023 members of Sabbath schools, who are capable of reading, there are now 1485 who are not supplied with the bible or the testament. He accordingly gives notice, that without further ceremony, he shall order on his own responsibility 1500 testaments, for the needed supply; and invites the benevolent to share with him in the undertaking, if they please, by contributing towards defraying the expense. The following is an extract from the circular:—

"It is hoped that no argument is necessary at this period of christian enterprise, to convince you that the prosperity and glory, if not the existence of the christian church, is connected with the welfare of Sabbath schools. The object of this letter is to impart the information I have collected, and to announce to the christian public, that an opportunity is now offered of doing much good at a little expense. From every town and every district within the county, let a contribution be taken up and sent to the Bible Society, at their annual meeting, &c. for the purpose of supplying the Sabbath schools with the scriptures.

"Ye ministers of the gospel, say not that your people are too poor, and there is no money. This excuse for your indifference to Sabbath schools may not abide the scrutiny of the last day.

"Ye laymen, who lead in public exercises, and exhort sinners to repentance, come forward in this work of benevolence, and show your readiness and joy to do the will of your heavenly father!

"And ye parents, who believe in an heaven and hell, and would rejoice to see your children the citizens of the New-Jerusalem, close not your hand to the wants of the Sabbath school.

"We are not now solicited to confer a favor on the cause of the bible & the Sabbath school, by our exertions and gifts. There was a time when they were dependent, in some measure, on the favor and caprice of men; but that time has gone by, never to return. The Author of the bible and the great Superintendent of Sabbath schools has lent them his patronage, and they are now marching forward with astonishing and almost irresistible progress. The voice of God's providence to you is, the field is ripe for the sickle; if you will enter in and labor, and receive wages, it is well; if not, the service will be performed by others, and you will lose the reward.

"To those Christians who live in towns where there are no Sabbath schools, I would observe: You are behind the christian world twenty years; and if you do not rouse from your indolence and go forward, you will be in dangér of relapsing into heathenism. Every church must have a Sabbath school, or it cannot prosper.—Think not that this institution is intended for the children of the poor only. In Great-Britain, when they were first established, they were designed, and are still chiefly used, for the benefit of the poor. But it is not so in our country. We have none so poor whose children cannot be admitted into the district school through the week. The Sabbath schools with us are schools of divinity—little theological seminaries, designed to teach the distinguishing doctrines of grace. The rich and the learned need crave no higher honor for their children, than to be among the first at the Sabbath school."

New Plan of Education.—Under this head, a writer in the Connecticut Observer discusses the merits and advantages of a plan of collegiate education, somewhat analogous to the system which has been adopted in Oneida Academy. His plan is to have one hundred acres of the best of land, and an extensive workshop, embracing the different mechanic arts, attached to the institution, under the superintendence of some competent individual; and to have the students entirely support themselves by the avails of five hours daily labour, which he supposes would more than suffice for the purpose. The expence of such an establishment he supposes might be at the outset, $27,700; but that afterwards it might be made to support itself. The labouring students, he thinks, might advance in their acquirements as rapidly as those who refused to labour; and finally graduate, with firm health, vigorous intellect, and habits of industry, economy, and perseverance. We should not be surprised to see some such experiment as this set on foot by some of the colleges.

A whole Church resolved into a Bible-Class. A clergyman in New-Hampshire, who attended the late anniversaries, mentions in a letter to his brother in Utica, the following gratifying incident. "One clergyman stated, that his church, both for their own improvement, and as an example to their children and others, had resolved themselves into a bible class, and met once a month in that capacity. This struck me, as an example worthy the imitation of all churches. What a tendency would this have to encourage youth in the study of the scriptures, and to destroy the impression that this kind of biblical instruction is suitable only for children! Here might be seen the aged fathers and mothers in Israel, with their bibles and their spectacles, answering questions drawn from the word of life."

Cause of Tracts.—The communication from the Corresponding Secretary of the American Tract Society, on the subject of gratuitous distribution, which appears on our last page to-day, should receive an attentive perusal from every friend to the cause. Tracts are becoming powerful auxiliaries in the promotion of the Redeemer's kingdom.

Theatres.—If these pernicious establishments are in some instances increasing in numbers, they are, in every instance, we believe, deteriorating in morals. Witness the *dancing displays* of the *chaste* Madam Hutin, in New-York and in Philadelphia. Witness the mobs and riots that have taken place. The following also is equally in point:—

"*School of Morals.*—The New-York Spy or Dramatic Repository is a weekly paper, devoted entirely to the interests of the theatre. Its editor admits a communication, which charges the managers of one of the new theatres with admitting prostitutes to the plays gratis, for the purpose of making money. The words of the writer are—"Free admissions are now being dispensed to the public courtesans of the town, in order that their vile paramours may be induced to follow them; whereby the receipts of the house may be nightly increased, and the profits of the lessees of the saloons greatly enhanced, in consequence of the greater demand for their various species of intoxicating beverage."

Such are the *precious* fruits of theatres! Yet many an editor, who prides himself upon his fair reputation, is afraid to say in so many plain English words, that he is hostile to such establishments.

New-Hampshire.—In noticing the narratives of religion that were read at the late anniversaries in New-Hampshire, the Recorder & Telegraph states, that of the forty churches which have been favoured with the influences of the Spirit, *one third had never been blessed in this manner before.* A letter to a gentleman in Utica, mentions that the state of religion in N. H. on the whole, is increasing in interest.

Drunkards not Converted.—In an account of the revivals of New-Hampshire, it is stated that in one town several intemperate persons were convicted; but not a single one of them gave any evidence of saving conversion. The *real* conversion of drunkards, we believe, is a very rare occurrence.

For the Western Recorder.

REGENERATION ACCORDING TO THE VIEWS OF THE HIGH CHURCH.

Mr. Editor—A certain small print of the High Church, (not a thousand miles from this place), grieved that *Episcopalians* should be accused of virtually disbelieving in a change of heart, presents its readers with an extract from Proctor's Discourses, for the purpose, no doubt, of exhibiting the real sentiments of the High Church upon the subject. The extract gives in most respects what I should conceive to be the scriptural definition of growth in grace; and then adds, that "with respect to the *time when* the new birth takes place, we have shown, that as our church declares, it takes place *in baptism.*" "If any ask," he adds, "what connexion there be between the outward washing of the body and the purifying of the soul from the stain of sin? we answer, simply that which our Lord has seen fit to make, by *conjoining them together, that the one, when duly administered and received according to his institution, should always be accompanied by the other.*"—This is plain language; and it is several times repeated in substance throughout the discourse. This is just the sentiment that has been attributed to the *high* church, in distinction from the evangelical, though both are Episcopalian.

As to the *reality* of growth in grace, it must be remembered that to give scriptural representations is one thing; and to apprehend the precise spiritual import, is quite another. Here should commence the business of "cross examination," formerly refered to in the article from Vermont. These things premised, the document may now be permitted to speak for itself.

Your's, Presbuteros.

REGENERATION.

From Procter's Discourses.

"We read in the New-Testament, of *babes* in Christ, who were fed with the pure *milk* of the word; who, by diligent application of the appointed means, *grew* in grace, and advanced from strength to strength, towards the state of perfect men, the *measure of the stature* of the fulness of Christ.

"This description answers exactly to the case of every one who in these present days, having been born of the Spirit, continues therein. The new birth,* being the *commencement* of his spiritual life, does not conduct him at once to maturity; but simply removes from him the incapacity under which he lay before, of attaining to any measure of true christian faith, and brings him within reach of those means of grace, by due use of which he may go on from strength to strength, daily advancing in all virtue and godliness of living; and thus secure to himself a happy transition from the kingdom of God on earth, to his glorious and eternal kingdom in heaven. But if the spiritual child be not fed with the sincere milk of the word, and other spiritual nurture, the *daily bread* of the soul, which our Father in heaven freely gives to all who duly ask for it, he may sicken, pine and die. In short, the spiritual or inner man is subject to similar vicissitudes of sickness and health with the body, according to the neglect or attention that is paid to its proper nourishment and support.

"With respect to the *time when* the new birth takes place, we have shown, that as our church declares, it takes place in *baptism.* If any one ask, what connexion there can be between the outward washing of the body, and the purifying of the soul from the stain of sin? we answer, simply, that which our Lord has seen fit to make, by so joining them together, that the one, when duly administered, and received according to his institution, should always be accompanied by the other.

"That they have been so joined together by Christ, has been already shown in this discourse. It is likewise apparent, from that passage in the Epistle to the Romans, where it is written, "We are buried with him by baptism unto *death*, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in *newness of life.*" Surely, my brethren, there must have been some connexion in the apostle's mind between this newness of life and the new birth; and it is scarcely possible we can be mistaken in considering that connexion to be, that as the *natural birth* is the *commencement of natural life*, so the *new birth* is the *commencement of newness of life.* But it is by *baptism* we are buried unto death, that we may thenceforth walk in newness of life. Baptism, therefore, is the means by which we are enabled to begin to walk in newness of life, that is, by which we obtain the new birth.

"The same inference may also be drawn from our Lord's conversation with the ruler of the Jews, from which, as we have before learnt the necessity and nature of regeneration, so we may also learn the time when it takes place.—Nicodemus having requested an explanation of what our Lord meant, when he so solemnly declared, "Verily, verily, I say unto thee, except a man be born again, he cannot enter into the kingdom of God:" "Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." These latter words being an explanation of the former, it follows that to be born again is to be born of water and of the Spirit; that is, the new birth takes place in baptism, wherein the water being used according to Christ's institution, is always accompanied by the benign, though unperceived, cleansing of the Spirit."

*[i. e. Grace communicated in duly authorised baptism, as appears in the sequel.]

Remarks.—What can be plainer and more decisive language than this? There can be no mistake respecting it. The little paper alluded to, is no other than the *Auburn* "Gospel Messenger;" and its editor is of course responsible for the sentiments it contains. But what an easy road to heaven is here thrown open! Baptism is the *authorised door;* and the kind hearted bishop, of course, is the *keeper of it!* Faith, and repentance, and every christian grace, are indeed necessary; but never fear—these will be given as a matter of course, by the "benign though *unperceived* cleansing of the Spirit."—Yes, even Universalists will tell us that these graces are necessary; and will even pretend they exercise them, in the midst of their stupidity and delusion.

Mackinaw Mission.—A short time since we published a "Schedule," furnished by Mr. Harris, superintendent of the Seneca and Cattaraugus missions, setting forth what articles are needed at those stations, for the present and the ensuing seasons. The following, which, it will be seen, is an article of a similar nature, has been furnished by Mr. Ferry, superintendent of the Mackinaw station. This mission, as well as the former, has strong claims upon the liberality of the christian public. The school attached to it now contains about one hundred scholars, some of whom have come from a distance of two thousand miles. A wide field of usefulness is opened for the mission; and efforts might be increased to almost any extent, if the means furnished were sufficiently ample:—

For the Western Recorder.

Mr. Hastings—The following articles are much needed at the Mackinaw mission, to render the family comfortable for the approaching winter. Your's, &c.

Wm. M. Ferry, *Sup't.*

Cloths for boys' winter garments, such as good fulled cloth or sattinett. If made up, let the garments be varied, for children from the ages of 6 to 13 or 14 years.

Common flannel, and unfulled coloured green flannel, for girls' winter frocks.

Socks, of all sizes, for boys and men.

Stockings, for girls and women.

Warm bed clothing, of various kinds.

Strong cottons, either made or unmade, for shirting.

Boys' hats, greatly needed.

Thread, needles, combs, &c. &c.

Farming utensils, such as hoes, axes, &c.

Articles intended for the Mackinaw mission this winter, must be sent to Mr. Abijah Thomas, General Agent, at Utica, by the 20th October, that they may be forwarded before the canal closes.

The editor of this paper acknowledges the receipt of $5 25, from Clinton—a donation to the American Colonization Society.

Political.

NEW-YORK LEGISLATURE.

As the legislative journal, published in the Albany papers, is almost entirely uninteresting, we shall merely give a summary of such parts of the proceedings as we may consider worthy of notice. The business is wholly confined to the consideration of the chapters of the laws reported by the revising commissioners.

The Senate have passed the chapter relative to the boundaries of the state; and have since had under consideration the chapter relative to elections, other than town and militia officers. Attempts were made by Messrs. Viele and Crary, to reduce the number of days for holding the elections; but without success.

When the article relative to the election of electors of President and Vice-President came under consideration, Mr. Viele moved so to amend the same, that the election should be had by a general ticket plurality, instead of the district system, as now established. Mr. Crary said he was originally in favour of the general ticket system, and he now thought it the best; but inasmuch as the mode had been established by the people, he contended that it remained alone with them to change the system. For one, he would not presume to alter the mode established by the people. Mr. Spencer regretted that the question should be started at this time, after what had taken place on the subject. The question had been definitely settled. Mr. Viele replied, that they were new modelling the law, and introducing new principles. He did not believe that the vote given by the people on this question was a fair test of public sentiment. It was a matter of so much importance, that he felt it his duty to present the same now, to be passed upon by the Senate when revising the statutes. He would not waste time upon a discussion; but of such vital importance was it to the interest of the state, in the preservation of its proper weight in the affairs of the nation, that he would support the principle, though he were certain that his favorite candidate would not receive a single vote, should it prevail. The motion was lost, 16 to 3, and the chapter passed.

The Assembly have passed the chapter containing the bill of rights, embracing the same provisions with the act which has been so long continued on our statute book. They have also had under consideration the chapter relating to the civil divisions of the state, containing the boundaries of the counties and towns; and the chapter relating to the public funds, revenue, expenditures, &c. While the last chapter was under consideration, attempts were made to increase the salaries of the Governor, Chancellor, Judges of the Supreme Court, and Circuit Judges, $500 each; all which were lost by large majorities.

FOREIGN.

London papers to the 16th of August, have been received by late arrivals at New-York.

England.—The funeral of Mr. Canning took place on the 16th of August; and the English papers are filled with descriptions of the solemn ceremony. His remains were conveyed to Westminster abbey, in a hearse drawn by six horses, and followed by a number of mourning coaches, in which were the Dukes of Clarence and Sussex, all the principal officers of state, and the relatives of the deceased. They were deposited in the abbey at the feet of his illustrious friend and patron, Mr. Pitt; and in the immediate vicinity of the remains of Mr. Fox and the Marquis of Londonderry.

Mr. Canning has left two sons, one a captain in the navy, and the other about 17 years of age; and one daughter, who is married to the Marquiss of Clanricarde.

On the 17th of August, the new appointments consequent on the death of Mr. Canning, were made by the King. Lord Goderich (formerly Mr. Robinson) was appointed first lord of the treasury: Mr. J. C. Herries, chancellor of the exchequer: Mr. C. Wynn, president of the board of control: Lord William Bentinck, governor-general of India; and the Duke of Portland, president of the council.

Spain.—Intelligence from different points of the Spanish frontiers coincides in representing the state of the peninsula as most alarming. Insurrections are continually taking place in all parts of the kingdom.

A letter from Bilboa, Spain, of the 31st July, states, that three wealthy and respectable Americans, on a party of pleasure, overtook some ladies, with whom they entered into a short conversation, on the state of the weather, &c. The Americans walked on, but were shortly pursued by a Spaniard, who said they had insulted his wife, and he would chastise them. He killed one with a poinard, and wounded the others so that their lives are despaired of. The offender was an officer of the royal volunteers, and corregidor of the town. He was arrested, and confined in prison.

Greece.—The intelligence from Greece adds but little to the accounts previously received. It appears to be considered certain, however, that the Sultan will not consent, on any condition, to accept the mediation of the great allied powers.

Paris, August 17.—Yesterday, (Assumption day), the whole court walked in procession, according to a vow of Louis XIII. The statue of the 'mother of God' was carried by the deacons, preceded by a numerous clergy, and followed by the archbishop. The king, and their royal highnesses, their aids-de-camp, all the great officers of the crown, deputations from the courts and public institutions, and a numerous staff of all arms, walked in procession, and assisted at this religious ceremony, which drew together a prodigious concourse of the faithful.

From Valparaiso.—An arrival at Gloucester, Mass. from Valparaiso, brings intelligence, that during the latter part of May, and first part of June, more rain fell in Chili, than ever was known by the oldest inhabitant. It swept off most of their grist mills, and *one thousand five hundred* houses, at Santiago. It was estimated that the damage done would amount to two millions of dollars. The rivers rose so rapidly that the mail was not received from Santiago for ten days, a distance of 90 miles.

DOMESTIC.

Office of the Colonization Society,
Washington, Sept. 1827.

At a meeting of the committee appointed to adopt measures for an expedition to Liberia, it was

Resolved, That the public be informed that the schooner Susan will leave Baltimore for Liberia, about the first of October, and that persons disposed to emigrate are requestsd to make immediate application to the agents of the society.

Resolved, That notice be also given, that the society will, if possible, despatch another vessel from Baltimore or Norfolk, by the middle of October, and that persons wishing to emigrate in her, be requested to make known their intentions, in order that the society may provide accommodation for them. Letters of applicants may be addressed to the Secretary of the Society.

At the August term of the United States district court for this district, in the several cases of the United States vs. Col. James Thomas, a quarter-master-general in the late army), and Major Satterlee Clark, (acting district-paymaster in the same army), verdicts have been rendered in behalf of the defendants, after a patient and thorough investigation, which occupied no less than six days. In addition to the verdict rendered by the jury, in behalf of Col. Thomas, the following certificate was unanimously awarded him:—"We certify, that there is a balance due from the plaintiffs to the defendant of $6060." In the case of Major Clark, a similar certificate was awarded for an amount exceeding $15,000. The jurors by whom these certificates were granted were among our most respectable citizens, and were occupied but a short time in framing and rendering these verdicts and certificates.—*N. Y. Mer. Adv.*

At the circuit court, held by Judge Duer, in Schenectady, week before last, came on the trials of the two Van Alens, for killing Gerrit Steer, on the first July last. They were found guilty of manslaughter, and sentenced to fourteen year's imprisonment in the state-prison.

The New-Orleans papers contain a communication from Com. Porter, setting forth that he has a right to recruit men in the United States for foreign service. He issued a handbill offering bounties to such as would go on board vessels of war, which were under his command at the mouth of the river Mississippi, and enlist to serve in the Mexican navy. A large number had been procured, and were arrested by orders from the district-attorney, when on their way to join the ships.

The Le Roy Gazette, in speaking of the descent of the vessel over Niagara-Falls, gives the following anecdote:—

"One of the publicans who had made preparation for the entertainment of visitors upon this occassion, spread a table upon Goat-Island, which, to his great satisfaction, soon attracted a goodly number of the lovers of the good things of life.—During the repast, he sat quietly ruminating upon the effect which the liberality of an assemblage of hungry gormandisers was likely to have upon his purse, when a wag raised the cry, "*The schooner is coming!*" No time was to be lost; the guests sprang from their meals and repaired with all possible speed to the opposite shore, leaving for the astonished Mr. Boniface an empty table as the only compensation for his trouble."

Shortest Passage.—The steam-boat North-America arrived at New-York from Albany, last Wednesday afternoon, (with a gale in her favor), in ten hours and forty minutes.

Mammoth Stage.—A correspondent at the Pawtucket hotel has taken pains to inform us, for the benefit of our readers, that on Wednesday morning, the hourly coach from that place to Providence took *forty-one* passengers. He does not state how many horses were necessary to convey this comfortable load.—*Mass. Yeo.*

The Connecticut Herald says, the feeder from the Farmington river having been completed, it was opened on Saturday last, and seventeen miles of the canal, northwardly, was partly filled with water.

LITERARY.

Williams College.—The commencement at Williams College took place on the 5th inst. when the degree of A. B. was conferred on 31 young gentlemen; the degree of A. M. on 8; and the degree of M. D. in course, on seven members of the Berkshire medical institution.

Yale College.—The commencement at this institution took place on the 12th inst. The degree of A. B. was conferred on 80 young gentlemen; the degree of A. M. on 31; the degree of M. D. on 19 members of the institution, and the honorary degree of M. D. on eight others.

NOTICE.

The Synod of Albany will be opened with a sermon, in the 2d Presbyterian church, in Utica, on the first Thursday in October next, at 7 o'clock, P. M. *Sept.* 10, 1827. *

MARRIAGES.

On the 20th inst. by the Rev. Joseph Myers, Capt. *Gerrit Storm*, of Covington, to Miss *Julia Ann Clark*, of LeRoy.

In Schenectady, on the 7th inst. Rev. *Horatio Potter*, to Miss *Mary Jane Tomlinson*, only daughter of David Tomlinson, Esq. of that city.

DEATHS.

In this village, on the 13th inst. Mr. *William Egan*, aged 68.

On the 14th inst. an infant child of Mr. Jones, An infant child of Mr. John M'Gee. On the 15th inst. an infant child of Mr. Donally.

On the 16th inst. Mrs. *Jane Smith*, aged 42.

On the 22d inst. *Thomas*, youngest son of Abraham Graham, merchant, aged 18 months.

In Clinton, on the 22d inst. Mr. *Thomas Parmele*, aged 85. Mr. P. was one of the early, enterprising and respected inhabitants of the place, an emigrant from New-England, an officer of the revolution, once wounded in battle; and a worthy professor of the religion of the cross. Gradually sinking under the infirmities of age, the hope of immortality brightened before him. His last days were peaceful, and he fell asleep like an expiring taper.

In Whitestown, on the 21st inst. after a short illness, Mrs. *Anna Smith*, wife of Capt. Amos Smith, aged 64.

At Frankfort, on the 18th inst. Mrs. *Polly Pemston*, wife of Mr. James Pemston, aged 34. A child of Mr. Asa Palmer, aged 2 years.

In New-York, on the 16th inst. Mr. *Thomas Eddy*, aged 70. He was an excellent man, and devoted his life to the performance of deeds of benevolence.

In Bath, Maine, on the 18th inst. Col. *John Waldo*, of Dover, N. H. aged 87. He was an officer of the revolution, and was at Bunker-Hill and Ticonderoga.

In Phipsburgh, Me. Aug. 31, Rev. *Abraham Cummings*, A. M. in the 73d year of his age. Mr. Cummings never had any stated pastoral charge; but there were few towns on and near the coast, from Passamaquoddy to Rhode-Island, where he was not known and beloved as a minister of Christ. The inhabitants of the numerous islands belonging to Maine have for several years enjoyed his benevolent and disinterested labors; and many in different parts of the state regard him as their spiritual father. It will be gratifying to his relatives and personal friends, as well as to "all those among whom he has gone preaching the gospel of the kingdom," to know that "his end was peaceful;" that his sick and dying bed was attended by affectionate friends, who felt it a privilege to minister to this venerable servant of Jesus; that his departure from toil to a crown, occurred in a place, and surrounded by friends, among whom he would choose to die. The inhabitants of Phipsburgh and Bath "showed this apostle no little kindness." They seemed emulous to provide for him every thing which could contribute to his comfort.

LYMAN & KELLOGG.

B. S. LYMAN, & AARON KELLOGG, of Clinton, having formed a connection in business, under the above firm, at No. 34, Genesee-street, have on hand a general assortment of

English, French, India, & American

DRY GOODS,

and a good assortment of DRY GROCERIES; all of which they will sell as low as they can afford, and less if they are obliged to.

Also, a small quantity of *Window Glass.*

Utica, July 9, 1827. 28tf

"WHITE FRONT,"

"GREEN DOOR & BRASS KNOCKER,"

No. 62, Genesee-Street,

Shearman & Thomson,

WHOLESALE OR RETAIL—Are this day receiving rich Fancy silks, Gauze and Barrege Handkerchiefs, rich Gauze Ribbons, white Straw and Drab Gros de Naples, Plain black and coloured do. do., Italian Lustrings, Sinchews and Sarsnetts, (another case, each splendid), Canton Cambletts and Souchong Pongees, 150 rich Bob't Veils, 5 cases LEGHORN HATS, with and without extra crowns. An addition to their former stock of CARPETINGS, of the latest and most approved patterns which makes their assortment the largest ever offered in this village.

☞ *N. B.*—A discount of 6 per cent made to the Clergy. *Utica, July* 17, 1827. 29tf

TO HATTERS.

THE Subscriber will furnish FINISHING BLOCKS, of the best quality and newest fashion, at short notice, at his shop in Whitesborough. L. HOLBROOK.

N. B.—Orders left at any of the principal hatters in Utica, will be duly attended to.

Whitesborough, Sept. 10, 1827. 37w3

NEW GOODS.

NO. 106.

Parmele & Brayton,

HAVE just received an elegant Assortment of seasonable DRY GOODS.

Utica, April 10, 1827. 15

New Goods again.

Z. H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

Fashionable Goods,

which they respectfully invite the public to examine.

Utica, June 13, 1827. 25tf

Draper's & Tailor's Notice.

THIS MANCHESTER has taken into copartnership, Abm. B. Williams, Wm. Kent, and Robert S. Latimore. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.

Utica, Jan. 1, 1827. 1

Venetian Blinds.

THE Subscriber intends keeping on hand a supply of the above useful and elegant article, made in a superior manner, at his store, nearly opposite the Ontario Branch Bank.

HARVEY BARNARD.

Utica, August 21, 1827. 34t

Scott's Life of Napoleon.

A NEW supply of the Life of Napoleon Bonaparte, with a preliminary view of the French Revolution, by the author of Waverley, &c. just received and for sale by HASTINGS & TRACY. *Sept.* 10, 1827.

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

From an English Paper.

A NIGHT ON THE ALPS.

Come, golden evening! In the west
  Enthrone the storm-dispelling sun,
And let the triple rainbow rest
  O'er all the mountain tops. 'Tis done;
The tempest ceases; bold and bright
  The rainbow shoots from hill to hill:
Down sinks the sun; on presses night:
  Mont Blanc is lovely still!

There take thy stand, my spirit; spread
  The world of shadows at thy feet;
And mark how calmly over head,
  The stars, like saints in glory, meet;
While hid in solitude sublime,
  Methinks I muse on nature's tomb,
And hear the passing foot of time
  Step through the silent gloom.

All in a moment, crash on crash,
  From precipice to precipice,
An avalanche's ruins dash
  Down to the nethermost abyss,
Invisible; the ear alone
  Pursues the uproar till it dies;
Echo to echo, groan for groan,
  From deep to deep replies.

Silence again the darkness seals,
  Darkness that may be felt; but soon
The silver clouded east reveals
  The midnight spectre of the moon;
In half eclipse she lifts her horn;
  Yet o'er the host of heaven supreme,
Brings the faint semblance of a morn,
  With her awakening beam.

Ah! at her touch, these Alpine heights,
  Unreal mockeries appear;
With blacker shadows, ghastlier lights,
  Emerging as she climbs the sphere;
A crowd of apparitions pale!
  I hold my breath in chill suspense,
They seem so exquisitely frail;
  Lest they should vanish hence.

I breathe again, I freely breathe;
  Thee, Leman's lake, once more I trace,
Like Dian's crescent far beneath,
  As beautiful as Dian's face:
Pride of the land that gave me birth!
  All that thy waves reflect I love,
When heaven itself brought down to earth,
  Looks fairer than above.

Safe on thy banks again I stray;
  The trance of poesy is o'er,
And I am here at dawn of day,
  Gazing on mountains as before,
Where all the strange mutations wrought
  Were magic feats of my own mind,
For in that fairy land of thought,
  Whate'er I seek I find.

Yet, O ye everlasting hills!
  Temples of God, not made with hands,
Whose word performs whate'er he wills,
  Whose word, tho' ye shall perish, stands!
Can there be eyes that look on you,
  Till tears of rapture make them dim,
Yet, in such works, no Maker view,
  Nor lose the works in him?

By me, when I behold him not,
  Or love him not when I behold,
Be all that e'er I knew forgot;
  My pulse stand still, my heart grow cold:
Transform'd to ice, 'twixt earth and sky,
  On yonder cliff my shape be seen,
That all may ask, though none reply,
  What my offence hath been!

CHURCH MUSIC.—*No. IV.*

"The angels touch'd their harps with gentle hand,
As prelude to begin. Then all at once,
With loud o'erwhelming swell, the strain arose."

It has been said, that the New Testament, compared with the Old, contains very little on the subject of church music; and an argument has thence been derived in favour of the neglect of cultivation in modern times. This argument, however, for obvious reasons, has always appeared to us unsound. The New Testament presents us with the history of the primitive christian churches in their forming state; while the Old Testament gives almost the entire history of a peculiarly religious people, for many succeeding centuries. This difference of circumstances is more than sufficient to account for the comparative difference to which we have alluded. The maxim of the apostle, "If any is afflicted, let him pray; if any is joyful, let him sing psalms," seems to have been acted upon by the Jewish as well as by the Christian church.—When the Jews were in captivity among their enemies, we find them hanging their harps on the willows, and exclaiming—"How shall we sing the Lord's song in a strange land?" The early Christians, also, were virtually in captivity for nearly three centuries; and during most of that period they were in constant peril of their lives. They were afflicted, persecuted, tormented. They wandered about in sheep-skins and goat-skins. They were scourged, stoned, crucified, sawn asunder, and for a long time were destitute of houses of worship and seasons for musical cultivation. Under such circumstances, the most that could naturally be expected of them, would be to authorise the institution by direct precept, and to leave occasional examples on record, for the purpose of giving it their decided sanction. They did this, and even more. The text above alluded to is not the only precept of a similar character to be found in the New Testament, Christians are exhorted to sing with the spirit and with the understanding. They are told to be admonishing one another, in psalms, hymns, and spiritual songs; to be singing and making melody in their hearts to the Lord. The apostle Paul, also, in one of his arguments on another subject, speaks of the acknowledged necessity that music should give a distinction in the sound, so that it can be known what is piped or harped. All these precepts and directions harmonise exactly with those contained in the Old Testament; and correspond entirely with the practice of the ancient saints, as must be evident to the most superficial reader.

As to the examples contained in the New Testament, a most conspicuous one is placed at the very commencement of the gospel narrative. The song of the angels at the Nativity, bursting forth as it did from the heavens, in the dead of night, within the hearing of the simple shepherds of the plain, far exceeded in sublimity any thing that had occurred in the minstrelsy of the Old Testament. At the institution of the sacramental supper, the Lord of Life himself was among those of whom it is said, that after supper they sang an hymn, and went out unto the mount of Olives. The Man of Sorrows, who was acquainted with grief, several times alluded to the subject of music, and never with disapprobation. Paul and Silas, also, prayed and sang at midnight in the midst of a dungeon, just at the moment when a great miracle was to be wrought for their deliverance.

Such circumstances as these can find no parallel in the details of Jewish history; and certainly, when added to the precepts contained in the New Testament, they must be seen to place the art of christian psalmody on a footing by no means inferior to that of the minstrelsy of the sweet singer of Israel.

But this is not all. In the Revelations of St. John we are actually furnished with specimens of the minstrelsy of Heaven. How far these specimens are literal, and how far figurative, is not now material to ascertain. If they are to be taken literally, we can certainly ask for nothing more decisive and satisfactory; and if they are to be understood as mere figurative representations of that which it would have been impossible and unlawful to utter—still we may suppose that the figures chosen were of the most *significant* kind, and infer with certainty from this circumstance, the great importance and the exalted nature of devotional music. But more of this in our next.

Communication.

For the Western Recorder.

THE AMERICAN TRACT SOCIETY, A CHARITABLE (NOT A MERCANTILE) INSTITUTION.

Whatever may have been the impressions of the founders of this society, or of the christian community, respecting the plan of operations which it ought to adopt, *the indications of Divine Providence are now clear that it must engage largely in* GRATUITOUS DISTRIBUTIONS TO THE DESTITUTE, and that *liberal donations* for this object will be indispensable.

The multitudes of our destitute to be supplied with tracts, are we believe, more numerous than those who have been aware of, and who have mourned most deeply over the desolations of Zion. Leaving now out of question the wants of all pagan lands, of South-America, and of all North-America, except our own country; passing over, also, the wants of our own seamen, and leaving out of question the whole of New-England, where many tracts have been circulated, though probably the population of *more than half* its territory have never yet been blessed or visited by tracts; leaving out of the question all these, and all the destitute families in our large cities, and in the immediate vicinity of churches and Christians, who could, if they would, easily supply them, let one acquainted with the real state of our population, take a map of the United States, and see what destitutions still remain.

Let him commence with the state of New-York, near the southern extremity of Lake Champlain, and follow the boundary line of the state to Canada, and thence along the shores of Lakes Ontario and Erie, and round on the southern boundary, till he approaches the Hudson; let him examine the northern and western parts of Pennsylvania, and the mountainous tracts, and the pines of New-Jersey; proceeding south, let him explore the whole state of Virginia, embracing more than 1,000,000 of inhabitants, and North and South-Carolina, embracing 1,200,000 more; and let him become familiar with the moral state of a large part of Georgia.

When he has well considered the openings for the gratuitous distribution of tracts in these states, let him reflect that other states west and south of the Alleghany mountains, occupy a fertile territory much larger than all he has yet explored, and contain 4,000,000 of inhabitants—*one third of the whole population of the United States;* let him inquire into the moral condition of all these millions—learn how many places of public worship they have—how many able and faithful preachers of the gospel—how many bibles, how many Sabbath schools, how far the Sabbath is regarded, and the name of God revered; what numbers are destroying body and soul by intemperance; how far infidelity and other fatal errors prevail; how many children and youth are growing up without instruction, and ignorant of the way of salvation.

While the view is fresh in the memory, let him also reflect, that this country is now in comparative infancy, *forming a character for ages*, and that the eyes of the true friends of God and man throughout the civilised world are now directed here, that they may see *whether there can be* virtue enough in a people to support a free government; and let him follow the multitudes of our fellow men, who "live without God in the world," in their onward and rapid course to eternity: then let him say how many short and interesting portions of the pungent and searching truths of the gospel, in the form of religious tracts, it is desirable to send to these multitudes, and what is the call upon the *American* Tract Society, to engage in *gratuitous* distributions.

The wants of these large portions of the country are not a matter of mere theory. There is scarcely a spot of considerable size throughout the whole extent, from which applications for the gratuitous distribution of tracts have not *already been pressingly urged* upon the American Tract Society.

"I ask of you," says a clergyman in Ohio, "$25 worth of tracts, for *gratuitous distribution*. Unitarians and Universalists are distributing their tracts here, and we expect soon to see even deistical tracts in circulation. The friends of religion here will do what they can, but they cannot do *all* that *must* be done. The region all around us is a moral wilderness. The settlements are poor, and unable to buy for themselves, or if able, they do not feel the importance of the work. $25 worth would be but a mere morsel in supplying the wants of this part of Ohio. Will not the committee grant us that?

"The portion of country where I reside," says an episcopal clergyman, in one of the counties of Lower Virginia, "as the committee must certainly be aware, is in a state of deplorable ignorance on the subject of evangelical religion. I beg leave to solicit, in their behalf, a grant of tracts; the *gratuitous distribution* of them here, I confidently believe, will much subserve the Redeemer's cause."

"I wish to know," writes a travelling agent of the society, in the northern part of Pennsylvania, "whether the committee will not authorise me to distribute some tracts *gratuitously* to the destitute families that live scattered through these infant settlements. Who can calculate the amount of good which might result from putting one tract of twelve pages into each family; the people would gladly receive them. In the neat two story dwelling, and in the log cabin, with a slab or bark roof, I am, as agent of the Tract Society, received with equal kindness, and entertained free of expense."

"In every direction around me," writes a cordial friend of the cause, in the western part of North-Carolina, "is a wide field for the *gratuitous distribution* of tracts, and but little can be done here, at present, to promote their circulation in any other way. I could easily distribute 100,000 pages in this and neighbouring counties, among a people exceedingly destitute of religious books, and the means of grace. Other parts of North-Carolina and Virginia have also high claims to your christian liberality. In *many counties*, in both these states, I have good reason to believe that tracts are almost unknown. All the issues of your noble institution the last year, notwithstanding its unprecedented prosperity, would not be sufficient to afford two tracts to each inhabitant of these two states! And though some might think themselves too wise to be benefitted by a tract, yet I never had the happiness to be acquainted with an individual whom I considered such; nor do I know where to look for better moral treatises, more entertaining biographies, or better specimens of writing, than some of your tracts."

But there is no end to extracts that might be given. These are sufficient to show the character, the sincerity, and the earnestness of applications for the gratuitous distribution of tracts to destitute parts of the country.

And let it not be forgotten, that such is the *rapidity of movement* of the system of tract operations, that, with proper efforts of of Christians, some portion of divine truth may, through its instrumentality, in a very short period of time, be sent into every destitute family in the country. "*Twelve millions* of inhabitants are indeed a great many; but *twelve millions* of tracts can be printed, and printed in one year, with no essential sacrifice to the community. Our population too is increasing with a rapidity that astonishes us; but the amount of religious tracts issued may soon be made to equal and surpass it." Let us bring forward preachers of the gospel as fast as we can; but tracts, as their forerunners, may be sent to every neighbourhood long before preachers can be obtained and thrust into the harvest. Laymen, and even ladies, are perfectly adequate to distribute them; and there are multitudes whose hearts are in the work, and who would cheerfully engage in their distribution, were they but able to procure the tracts. For these they look to the American Tract Society, sustained by the liberality of Christians in more favoured parts of the country.

And in order to render their liberality effective to the gratuitous supply of the destitute, the auxiliaries and friends of the society must not merely purchase tracts for their own supply, (for the tracts are SOLD AT COST), but must aid the society by *charitable donations.* These donations must be such as to enable the society not only to procure stereotype plates, and issue a stock of tracts from which the country may draw supplies, but to provide for all the gratuitous distributions in addition. And who would not cheerfully contribute for either of these objects? Suppose a man could give *one thousand dollars;* this would enable the society to print *one hundred thousand* tracts, and circulate edition after edition of them in rapid succession, long after the donor had gone to the retributions of another world; or it would enable the society to place *one hundred thousand* of these messengers of mercy in the hands of *one hundred thousand* of our destitute fellow countrymen.

Let those who have much of this world's goods, and those who have little to bestow, reflect on this subject, and determine what they will themselves commit to the treasury of this society *now*, while calls are pressing upon it from every direction, and it is under engagements to the amount of *nine thousand dollars* for paper, and its treasury is *absolutely empty!!*

Remittances should be addressed to W. A. HALLOCK, *Corresponding Secretary*, No. 144, Nassau-street, New-York.

ANECDOTE OF CRANMER.

Among the early enemies of this great and good man, were Dr. Thornton, suffragan of Dover, and Dr. Barber, a civilian, who, though entertained in his family, entrusted with his secrets, and indebted to him for many favours, entered into a conspiracy against him. Their letters were discovered. Cranmer took them both into his study, telling them that he had been basely and falsely abused by some, in whom he had always reposed the greatest confidence, and desiring them to give him their advice as to the conduct to be pursued towards them. "Marry!" said Barber, "such villains and knaves deserve to be presently hanged, without further trial." "Hanging is too good for them," said Thornton, "and if there wan't an executioner, I would be hangman myself!" "O Lord, and most merciful God!" exclaimed Cranmer, solemnly looking up to heaven, "whom may a man trust in these days? How truly is it said—"*Cursed be he that trusteth in man, and maketh flesh his arm.*" Then taking out the letters from his pocket, he asked, "Know you these letters, my masters?" They fell on their knees, and humbly sued for forgiveness. "Well," replied the Archbishop, with mingled tenderness and dignity—"God make you both good men. I never deserved this at your hands. But ask forgiveness of God, against whom you have highly offended."

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1827. 79tf

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

February 3, 1827. 3tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

Utica, June 23. 83 Genesee Street.

High School for Boys.

THIS School will be opened on the first Wednesday in September next. The site selected for the School is 3-4 of a mile east of Utica. It will be conducted on philosophical principles, reference being constantly had to the nature of the juvenile mind; and efforts will be made to develope its powers in their natural order, and to preserve them in their relative strength. Pupils will be admitted between the ages of seven and thirteen; and not more than fifteen pupils will be assigned to one teacher. Believing that the instructions contained in the Bible are eminently conducive to the formation of moral character, daily lessons will be read from it, and familiar lectures delivered thereon. The course of studies will embrace Orthography, Reading, Writing, English Grammar, Geography, Rhetoric, Mathematics, Natural and Civil History, Natural Philosophy, Chemistry, Botany, Mineralogy, Vocal Music, Latin, Greek, German, French and Spanish. Regular and systematic exercises will be taken in the gymnasium; and instruction and recreation will occasionally be blended in mineralogical and botanical excursions. The government of the scholars will be supervisory and parental; and the pupils will never be allowed to leave the premises, unless accompanied by an officer of instruction. There will be one vacation in the year, commencing the last Wednesday in June, and ending the first Wednesday in September.

In some cases boys may be received whose ages do not exceed fifteen years, if satisfactory testimony is furnished of their having sustained an unsullied moral character. The number of pupils for five years will not be allowed to exceed eighty.

The whole expence, including board, tuition, fuel, light, and washing and mending linen, will be $200 per annum, one quarter of which will be required in advance. Each pupil to furnish his own bed and bedding.

Those who wish for further information in relation to this School, are referred to the Rev. S. C. Aikin, J. H. Lothrop, Esq. Abraham Varick, Esq. Hon. H. Seymour, Utica; Rev. H. Davis, D. D. President H. College; Rev. Mr. Brown, Cazenovia; Rev. E. Nott, D. D. President U. College; Rev. J. Chester, D. D. Albany; Rev. T. McAuley, D. D. New-York; Hon. J. W. Taylor, Ballston Spa.

Letters may be addressed to the Rev. S. C. Aikin, till the first of August; after that to the subscriber, at Utica.

CHARLES BARTLETT.

Utica, May 29, 1827. 23tf

FOR SALE—CHEAP,

A Valuable FARM.

THE Subscriber offers for sale a FARM, situate in the town of German-Flatts, county of Herkimer, and state of New-York, about 16 miles from Utica, 6 1-2 from the village of Herkimer, and 4 miles south of the Erie canal, containing 225 acres of Land, of the best quality, 190 of which is cleared, and under an excellent state of improvement and fence; between 3 and 400 rods of the fence being stone. There is upon the premises, a first-rate *Dwelling-House*, two *large Barns*, with extensive sheds for sheep and cattle, a carriage and waggon-house, and other necessary out-buildings. The above buildings were erected by the Subscriber some years since in the best manner, at the cost of $2500. There is a small orchard upon the premises, a good well of water, and several never-failing & very convenient springs. It is situate in a populous and good neighbourhood, near the Mohawk river and the Erie canal. By the latter, wheat, rye, corn, barley, &c. is taken to Albany, in boats, for 6 1-4 cents per bushel freight, which brings the farm very near the best market. Possession would be given on the 15th of April next; and the stock that will then be upon it, consisting of 300 merino and other sheep, cows, and other stock, may if desired, be purchased with it.

The owner being unable to occupy the farm, is induced to offer it for sale at the very low price of *nineteen dollars* per acre, including buildings; one third cash, the remainder in one to six years. If not sold by the 1st February next, it will be rented for one or more years from the 15th of April next, to a good tenant, at the rent of $300 per year. Enterprising and industrious farmers are assured that this is an object worthy their attention. For further particulars inquire personally or by letter of *A. Beckwith*, Esq. Herkimer village, *Robert Anderson*, Hartford, Conn. or to the Subscriber.

S. BREWSTER.

Herkimer, Sept. 10, 1827. 37tf

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, April 11, 1826 91f3

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash. Utica, August* 12, 1826. 11tf

Dr. Chambers' Remedy for Intemperance.

THE Subscriber, on the decease of the late Dr. Wm. Chambers, took into his possession the personal estate of the deceased, and found prepared a large quantity of "*Dr. Chambers' Remedy for Intemperance.*" He hereby informs the public, that he has disposed of all the medicine so found to Dr. James H. Hart and Mr. Andrew M. Fanning, of this city.

In making this disposition, the subscriber has been actuated by a due regard to the interest of the heirs of the intestate, as well as from a wish to give the most extensive use to the virtues of the discovery, whatever they may be; and he can further add with confidence, that the gentlemen who will hereafter be the venders of the Remedy for Intemperance, as prepared by the inventor, have been intimately connected with Dr. Chambers in his life time; have been his agents in compounding the medicine, and are acquainted with its composition.

SYLVANUS MILLER,
Public Administrator, &c.

The above Medicine will hereafter be prepared and sold only by the Subscribers, who alone are in possession of the original recipe of the inventor, at the office of the late Dr. C. in the basement story of Rutgers Medical College, in Duane-st. east side of Broadway, and at the medicinal store of Dr. Hart, corner of Broadway and Chambers street, three doors from Washington Hall, New-York.

The astonishing success which this remedy has obtained in restoring habitual inebriates to sobriety, has established its virtues beyond all contradiction, and supersedes the necessity of any further comment.

The remedy is as innocent as it is effectual; so much so that it is often given to children in febrile complaints, and frequently used as a family medicine for dispepsia, &c. All that is required, to ensure its specific effect, is to abide strictly by the directions. It is put up in packages sufficient for one individual cure, accompanied with ample directions for its use, signed in the hand-writing of the subscribers, without which none are genuine. We are induced to adopt this measure, as in consequence of the great celebrity which Dr. Chambers' medicine has obtained, there have been, and doubtles will be, many spurious imitations. On enclosing to us the usual price, $5, postage paid, the medicine can be sent by mail. To those who are unable to pay, on *personal application* of the individual at our office, the medicine will be administered gratis.

JAMES H. HART, M. D.
A. M. FANNING,
Successors to Dr. Chambers.

☞ The above celebrated Medicine is for sale at the Bookstore of HASTINGS & TRACY, and by WARNER & HARVEY, Druggists, *Utica.* *August* 28, 1827.

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.